

Gc
977.102
J35j
1825677

M


REYNOLDS HISTORICAL
GENEALOGY COLLECTION

68

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02493 0627



Digitized by the Internet Archive
in 2016

<https://archive.org/details/historicmanualof00jeff>

Historic Manual

of the

1st First Congregational Church

of

Jefferson, Ohio

On the occasion of the celebration of the

Seventy-fifth Anniversary

August 11 and 12, 1906

**History of the
First Congregational Church
Jefferson, Ohio.**

1825677

D

289244
.2975

JEFFERSON, Ohio. First Congregational
Church.

Historic manual of the First Con-
gregational Church of Jefferson, Ohio
on the occasion of the celebration of
the seventy-fifth anniversary...1906.
[Jefferson? 1906?]

35 p. 2 inserted plates. 22 cm.

67-2903

ICN 68

OC PC Sh A ASh Gr GrSh



MSH W WSh CSh G

1831-1906



CONGREGATIONAL CHURCH



THE PARSONAGE

ACT OF INCORPORATION.

AN ACT to incorporate the "Congregational Presbyterian Society of Jefferson, in the county of Ashtabula."

Sec. 1. *Be it enacted by the General Assembly, of the State of Ohio,* That J. R. Giddings, Lynds Jones, Almon Hawley, John K. Hawley, Philetus S. Hall, Archibald Grandison, James Hoyt, George W. Hawley, Jun., Samuel Hendry, and James E. Dunn, and their associates for the time being, be, and they are hereby appointed a body corporate and politic, by the name and style of "*The Congregational Presbyterian Society of Jefferson,*" and as such shall remain and have perpetual succession, and shall be capable in law, by the name aforesaid, of suing and being sued, pleading and being impleaded, in any court either of law or of equity, having competent jurisdiction.

Sec. 2. That the said corporation shall be capable in law of having, receiving, acquiring and holding either by trust, grant, devise, or purchase, any estate, real, personal or mixed, which may become the property of the corporation, and may alien and convey the same; and shall have power to take possession of, and occupy, according to the intention of the donor or donors, any and all real estate to which said

society may be entitled by gift, grant, or otherwise, the annual income of which shall not exceed two thousand dollars.

Sec. 3. That the officers of said society shall consist of not more than five, nor less than three trustees, one treasurer and one secretary, and that any or either of said trustees may also be elected treasurer or secretary or secretary and treasurer.

Sec. 4. That the members of said society shall have power to make and pass from time to time, such rules, by laws and regulations as they may deem proper for the regulation of their association, and the trustees thereof shall have power to enforce the same, (Provided,) that such laws and regulations are not contrary to the constitution and laws of the United States and of the state of Ohio.

Sec. 5. That Lynds Jones, George W. Hawley, and Almon Hawley, be, and they are hereby appointed trustees of said society, and Samuel Hendry is appointed treasurer and secretary of said society until others are elected or appointed in conformity with the rules, and regulations of the association.

DAVID T. DISNEY

Speaker of the House of Representatives.

SAMUEL R. MILLER,

Speaker of the Senate.

February 19th, 1833.

CONFESSION OF FAITH.

Adopted Aug. 12, 1831.

ART. I.—You believe there is one God the Creator, Preserver and Governor of the Universe; that He is self existent, independent, unchangeable, infinite in mercy, wisdom, power, holiness, justice, goodness and truth.

ART. II.—You believe that the Scriptures of the Old and New Testaments were given by inspiration of God, that they contain a complete and harmonious system of divine truth, and are the only perfect rule of religious faith and practice.

ART. III.—You believe that there are three persons in the God-head—Father, Son and Holy Ghost—that these three are in essence one, and in all divine perfection equal.

ART. IV.—You believe that God governs all things according to

His eternal and infinitely wise purpose, so as to render them conducive to His own glory and the greatest good of the universe and in perfect consistency with His hatred of sin, the liberty of man and the importance of the use of means.

ART. V.—You believe that God first created man in His own moral image consisting in righteousness and true holiness, that he fell from that holy and happy state by sinning against God, and that since the fall of Adam, all mankind came into the world destitute of true holiness.

ART. VI.—You believe that in reference to the fall of man, God did from eternity appoint the Lord Jesus Christ, His own and well beloved Son, Mediator, who assumed our nature and made atonement for sin; that God can now consistently exercise mercy toward sinners and that He will pardon all those who repent and believe the Gospel, and that it is the duty of all immediately thus to repent and believe.

ART. VII.—As all men in their natural state are disposed to reject Christ, you believe that God in perfect consistency with the free agency of man, did choose some in Christ before the foundation of the world, that they should be holy through sanctification of the spirit and belief of the truth; that they will be renewed sanctified and kept by the power of God through faith unto salvation.

ART. VIII.—You believe that christians are justified freely by grace through faith, and that although they are thus freely justified, still the law of God, as a rule of duty, remains in full force and that all men are under obligation perfectly to obey it.

ART. IX.—You believe that personal holiness is the certain effect of the renewing operation of the holy spirit, and affords to believers the only scriptural evidence of their justification and title to the heavenly inheritance.

ART. X.—You believe that men are free and voluntary in all their conduct, that the requirements of God are perfectly reasonable, and that the sinners are inexcusable for impenitence and unbelief.

ART. XI.—You believe that the visible church of Christ consists of visible saints, who publicly profess their faith in Him and that baptized children so belong to the church as to be under its care and instruction.

ART. XII.—You believe in the divine appointment of the Christian

Sabbath and the Sacraments of the New Testament, Baptism and the Lord's Supper which all are under obligation in the exercise of faith to observe and that it is the duty of parents to dedicate their children to God in baptism and train them up in the nurture and admonition of the Lord.

ART. XIII.—You believe that the soul is immortal and that at the last day Christ will raise the dead and judge the world in righteousness; that all who die impenitent will go away into endless punishment, and the righteous be received to heaven to enjoy eternal felicity.

COVENANT.

Entered into August 12th, 1831.

You viewing yourselves subject of special divine grace do now in the presence of God, Angels and men renounce the service of sin and choose the Lord Jehovah to be your God and eternal portion—the Lord Jesus Christ to be your only saviour, and the Holy Ghost to be your sanctifier and comforter.

You promise to take God's Holy Word for your directory and by divine grace to comply with all its injunctions. You solemnly engage duly to observe all the ordinances of the Gospel.

You promise to encourage family prayer and instruction the seasonable dedication of children to God in baptism and to govern and restrain from vicious practices and company all who may be under your care.

You promise daily to maintain secret prayer, steadily to attend on the Lord's Supper and to remember the Sabbath and keep it holy.

You promise to refrain from unnecessarily associating with the vicious and from vain conversation and finally to watch over the members of the church and if necessary to reprove them with Christian meekness and brotherly love, to submit to the watch and discipline of this church endeavoring in all things to promote its prosperity and to walk worthy of the vocation wherewith you are called.

Relying on divine grace thus you covenant with God and this church.

We, then, the members of this church do cordially receive you

into our communion and fellowship. We welcome you as members of the body of Christ and as fellow travellers to His rest.

We promise by the grace of God to watch over you with meekness and love and by counsel and prayer to help you forward in the way to heaven; and we pray God that we may live together as brethren, glorify Him on earth and finally join the church triumphant in heaven, there to unite in the praises of God and the Lamb.

ARTICLES OF PRACTICE.

Adopted Sept. 27th. 1834.

No. 1.—This church shall have a standing committee chosen annually, consisting of not less than two of the brethren, whose duty it shall be to manage the prudential concerns of the church and to exert their influence to maintain a faithful discipline.

No. 2.—Persons applying for admission into the church shall in ordinary cases be examined in the presence of the members at a meeting duly appointed, and previous to their being received they shall be required to give their assent to the Confession of Faith, Covenant and Rules.

No. 3.—Members of sister churches applying for admission by letter shall be examined with respect to their present religious views and feelings and must also give their assent to the Confession of Faith, Covenant and Rules.

No. 4.—Members of sister churches residing among us, in order to their acceptable communion with us for more than one year shall be required, except in extraordinary cases, to apply by letter for admission into this church.

No. 4.—Such therefore as transgress this rule shall be considered as acting contrary to gospel order and it shall be the duty of the pastor or church committee to labor with them accordingly, and if unsuccessful to report them to the church to which they belong.

No. 5.—It shall be the duty of members on removing within the bounds of a sister church to apply for a letter of dismission from this and commendation to that where they expect to reside and to present such letters, if practicable, within one year. Members also expecting to be absent for any considerable time shall be required in ordinary

cases, to obtain from the pastor or clerk certificates of their good standing such as may entitle them to the fellowship of christian churches wherever they may be.

No. 6—It shall be required of male members who are heads of families and when circumstances render it proper, for females, daily to read the holy scriptures and pray in their families, and it is recommended, also, that singing, when practicable, constitute a part of family worship.

No. 7—It will be required of heads of families that they faithfully endeavor to train up their children and all under their care, according to the word of God, carefully restraining them from evil practices, and from vicious company and also using all proper means to encourage their attendance on Sabbath Schools, Bible Classes and the public preaching of the Gospel

No. 8—It shall be required of all members to refrain wholly from engaging in or countenancing games of chance, lotteries, horse racing or vain amusements, such as those of the ball room, plays, etc.

No. 9—It shall be the duty of members that they strictly observe the Christian Sabbath, that they endeavor to promote its sanctification by their examples and influences and that they be careful not to profane it by travelling or visiting except in cases of sickness, or by any worldly labor, business, or communication that can be dispensed with.

No. 10—In all cases of discipline the instructions of our Saviour as recorded in Matt. 18:15-17 must be carefully observed.

No. 11—Any member in pursuing a course of discipline against a brother or sister in church shall be required previous to the third step to present the charges in writing to the person accused, and when he brings the matter before the church he shall be required to present an exact copy of said charge with the names of at least two responsible witnesses annexed.

No. 12—When a member believes it his duty to bring a case of discipline before the church he shall make it known to the pastor or standing committee, whose duty it shall be to call a meeting of the church and to cite the person accused and the witnesses to appear at the time and place appointed

No. 13—Confession for offenses known publicly shall, if the church require, be made before the congregation.

No. 14—These rules shall be read publicly before the church at least once a year.

CONFESSION OF FAITH.

Adopted January 25th, 1906.

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit; the Holy Church Universal; the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. Amen.

COVENANT.

Having truly repented of your sins and heartily forsaken them, you devote yourselves to the love, obedience, and service of Jesus Christ; you take his word as the law of your life and the Holy Spirit as your Comforter and Guide; and trusting in his grace to confirm and strengthen you, you promise to follow him in all things, to walk with his disciples in love, and to live for his glory. Do you so promise?

CHURCH HISTORY

By J. A. HOWELLS.

I have been asked to review the history of this church since its organization, seventy-five years ago.

How easy and pleasant this task would be if the church clerk had, each Sunday noted who filled the pulpit, the names of those received into the church, infants baptized, and the names of those who died during the week. Five or six lines, at the most, would have covered the story and often a single line would have been sufficient.

RECORD.

August 11, 1831.—At a meeting held in Jefferson, Aug. 11, under the direction of Rev. Giles Hooker Cowles, pastor of Austinburg Congregational church, and Rev'ds. Perry Pratt and Ward Childs, the following persons having expressed a desire to form a Church of Christ, were for that purpose examined, in the presence of each other as touching their religious views and feelings, and the evidences of their christian character, viz:

Ebenezer and Jerusha Goodale; Sylvanus and Sarah Norton; Quintus F. and Sarah Atkins; Samuel and Stella Hendry; Archibald and Isabella Grandison; Lynds and Pheobe Jones; Joshua R. and Laura Giddings; Philetus and Elvira Hall; James and Polly Hoyt; and Margaret Grandison, Ophelia Atkins, Sarah Palmer, Chloe Dougal, Helen Atkins, Lucy Hoyt, Adaline Jones, John K. Hawley, Lynds Lysander Jones and Erastus Norton, were examined by the above named ministers and approved as suitable candidates for membership. On the following day, Aug. 12, the candidates and ministers met and adopted a "Confession of Faith" and a "Covenant". (For which see Page 8).

From the organization of the church, Aug. 12, to Nov. 7, 1831, Rev. Giles H. Cowles of Austinburg acted as pastor.

Nov. 7.—Rev. William Beardsley was employed by the church and society as the first regular pastor, beginning Nov. 1, but he was to officiate but one-half the time. (The other half we suppose was devoted to the Congregational church in Lenox or Andover.)

Feb. 7, 1832.—Brother Lynds Jones, who was a delegate to the Presbytery at Morgan, made application that the Jefferson church be admitted to membership in that body, which was done.

Nov. 1, 1832.—The arrangement was renewed for another year, for Rev. Wm. Beardsley to serve the Jefferson church one-half the time, the other half being given to the West Andover church. For the reason that the Pastor wished to change to Freedom, Ohio, his connection with this church closed in September, 1833.

The State Legislature passed an act incorporating the Congregational Presbyterian Church, of Jefferson, in 1833, see pages 2 and 3.

On April 27, 1833.—a committee consisting of J. R. Giddings, Samuel Hendry and the pastor, Mr. Beardsley, was appointed to draft certain rules to regulate the practice of the church.

Sept. 20, 1833.—A letter of dismissal and commendation was granted to Bertha Beardsley, probably the wife of Pastor Beardsley, as after this date the records were signed by the Clerk of the Church, and Mr. Beardsley left in September.

Dec. 15, 1833.—Rev. Jason Chapin was employed as pastor and served for one year, supplying at the same time the churches in Lenox and Millsford, now Dorset.

Jan. 11, 1834.—A meeting was held, at which Rev. Jason Chapin presided. At the same meeting it was voted to meet in four weeks for a conference and prayer-meeting.

Sept. 13, 1834.—Brother Lynds Jones was added to the Committee to prepare a set of Rules for the Regulation of the Church, and two weeks later, Sept. 27, the Committee presented "Articles of Practice." (See page 6). Under these Rules and Practice, a committee consisting of J. R. Giddings J. K. Hawley was appointed.

There is no record of the retirement of Mr. Chapin, but we find

that from Jan. to July, 1835, Rev. Perry Pratt was serving as pastor, and at the same time taught in the village Academy.

The church building was erected in 1835, according to the tablet on the front, but there is no record of that important event save the following from the sermon of Rev. S. W. Dickinson, on the 29th of July, 1883—the last sermon preached in the church before it was remodeled.

“In 1833 preparations for the erection of this building were begun. From the most authentic memory, it appears that the prime mover and leading spirit, was Samuel Hendry—then County Clerk, a man who was universally regarded as one of the best men in the community.

We can hardly go back to those times and understand them. What an undertaking it was to build such a house.

Here was a village of three or four hundred people. Where are now pleasant lawns and residences, was the untamed forest. From the hotel to Mr. Giddings', there was not a house, and none from there north to the hill. Some of the timbers in this building were cut from the woods near where Mr. N. E. French now lives. Labor was 75cts a day. What was sold was low; what was bought was high.

With Mr. Hendry, were associated in the enterprise, prominently, J. R. Giddings and Lynds Jones.

According to the custom of those times and of the present too, the west went east for benevolent help. It appears that one Hawley, of Rock Creek, Uncle Jesse Hawley, as he was called, made a tour of Connecticut and other states, soliciting funds for the churches in Rome, Rock Creek and Jefferson. After some time, perhaps two years, having received quite a per cent. of the receipts for his trouble, he turned over to this society about four thousand dollars. There is nothing, however, to show this to be the exact sum, but it gave substantial help. We do well to remember that the larger part of the cost of this building was borne by friends in Connecticut, to the branch of the family in New Connecticut, as an accompaniment to religious principals bequeathed to her children, who had gone out from her to establish these new homes.

With these four men are to be mentioned Mr. John Lucas, an

excellent man, Deacon Norton, who started the first prayer meeting in town, Erastus Goodale and others, all ardent friends of the movement.

The work was all done by the day. Willis Smith was the master builder. Mr. Crosby and Dr. Hawley delivered the brick, made in Austinburg. Mr. Atwell and Mr. Crosby, the sand. Some remember yet the scenes of those days. One spoke particularly of carrying dinners to the workmen, it being eaten under the trees in picnic style. It so attracted the boys of the neighborhood, that they finally consumed the greater part and left the poor artisans to go hungry.

In 1835, the building was completed, costing about six thousand dollars, and I think, dedicated in September or October.

Picture this room as it then was, with a high pulpit and extension gallery, unshaded windows, and seats running up on both sides.

It was an honor to religion for all this region."

There is a fugitive scrap of history which says that the famous Henry Clay, of Kentucky, contributed ten dollars to help build this church on condition that at no time should sentiments hostile to slavery, be expressed within its walls.

If the idol of Kentucky could have been in Jefferson during the '50's, and attended some of the meetings in which "the sum of all villainie"—the crime of slavery, was denounced, he would have found his wish most emphatically disregarded.

From his coming to Jefferson, when he immediately united with the church, in 1835, until he moved to Cleveland, in 1863—twenty-eight years, James Whitmore was one of its most faithful members. His home was the stopping place for candidates or transient preachers, colporteurs, missionaries, and church workers of every degree, all of whom were welcome. For years his sons took care of the church without pay.

May 29, 1836.—Note is made of Rev. Rufus Pratt as acting pastor, but no regularly employed minister is mentioned.

Aug. 9, 1836.—Rev. Lucius Pratt is referred to as the pastor, and Cornelius Udell, in his notes on the churches in Jefferson, says Mr. P. supplied the pulpit for a short time in the summer of 1836. An evangelist, Rev. Orson Parker, assisted the pastor—and it may be inferred that brother Lucius Pratt was the pastor. The revival under the

preaching and exhortation of evangelist Parker, is reported to have been quite successful, and all of the churches added to their membership through his efforts. These meetings were held during October and November. One of the results of the meetings, was the enrollment of thirty-four new members in the Congregational church.

Feb. 11, 1837.—Rev. Lucius Foot, although a Baptist, officiated as pastor until the autumn of 1838. In May, of 1837, a committee, consisting of the pastor, and brothers J. R. Giddings, Lucius M. Austin, S. Bissell, and H. N. Hurlburt, were to inquire into the conduct of certain members and make report at a later meeting. The report of the committee resulted in dropping from the church rolls, six members, who were excluded from the communion and fellowship of the church. At these meetings, Rev. L. Miller acted as moderator and pastor. The records do not state with what church he was connected at the time, for Mr. Foot was then pastor of the church. It is probable, Mr. Miller was connected with the Wayne church. He is referred to in September, 1838 and April, 1839, but not as the pastor of the Jefferson church.

There appears to have been a break of almost four years in the service, or at least in the church records, from the fall of 1838, until Nov. 18, 1842. At that date, Rev. Phineas Blakeman was commissioned by the Home Missionary society for one year, at the expiration of which, he was again commissioned by the same society, for another year.

The records make no mention of the presence of Mr. Blakeman, but say, on Nov. 20, 1842, sacrament was administered by Rev. Sereno Streeter, who preached in Austinburg, for some time.

In Nov., 1842, during the pastorate of Mr. Blakeman, the "Confession of Faith and Covenant," adopted by the Grand River Presbytery, Feb. 5, 1840, was read and adopted by the church, the same to supersede those adopted Aug. 12, 1831, at the organization of the Society.

Feb. 18, 1843.—Sacrament was administered by Rev. Seth H. Waldo, a teacher at Austinburg. Sacrament was again administered by Rev. Mr. Streeter, 18th of June.

April 20, 1845.—The church voted to elect a Ruling Elder, and Joshua R. Giddings, then in his fiftieth year, was chosen.

Here again, a silence of almost five years prevails in the record,

and who served as pastor—if there was one or more, we have no means of knowing.

Aug. 31, 1850.—Rev. William Burton is spoken of as the pastor, and Mrs. Elizabeth Burton, his wife, was received as a member in the church. He came in the summer of 1850, and moved to Austinburg, April 23, 1853, and retired from the ministry. It was while he was a resident of Jefferson, Dec. 20, 1851, that his son, the well known member of Congress, Hon. Theodore E. Burton, was born.

The coming of Mr. Burton to Jefferson, was fortunate, and his going was equally unfortunate. He was a gentleman of the old school, and his sermons were on the orthodox plane, and far superior to the average of the day. It is a question, even if he had remained, whether he could have withstood the wave of skepticism which engulfed our community. His memory is sweet to the remaining few who knew him.

DARK DAYS OF THE CHURCH.

After the departure of Mr. Burton, for almost a decade, the "Brick Church," as it was termed, was given over to almost any and everything but sacred affairs. The Society dwindled away until but few members were left, and only occasionally was preaching to be heard within its walls.

The doors of the church were thrown open to concerts, panoramas, lectures, etc. We know of one series of alleged "lectures to men only," in which the speaker stood in the pulpit and related obscene anecdotes, which to-day would not be permitted in any public hall. About this time, there appears to have been a wave of skepticism and infidelity sweeping over the Reserve, which nearly drowned all religious sentiment.

On one occasion, the late James Whitmore, who had strong convictions as to religious matters and the sacredness of the church edifice, refused to open the church for some public use, and declined to give up the key. This difficulty was overcome by some one raising a window, and opening the door from the inside.

The house was always open to anti-slavery meetings. Unfortunately, some of the speakers, in their denunciation of slavery, appeared to think it necessary to attack the church as well. On one occasion, Parker Pillsbury, who came to Jefferson quite often, stood in the pul-

pit of the "brick church," and denounced the church as a body, in such terms, that the late William C. Howells, felt he should be rebuked, and arose in the congregation, and said he was sorry that no church member was present to defend the institution. Pillsbury, with his well known sarcasm, replied that he too, was "very sorry there was no one present to defend the church." Mr. Howells at once gave notice that he would endeavor to show that a man could be a consistent Christian and an anti-slavery man too; and spoke to that point on the following Sunday evening, from the same pulpit.

During these years, the pulpit would occasionally be occupied for a Sunday, by a passing minister or a divinity student, and in 1855-6, a Rev. Mr. Stickney preached to a mixed congregation.

As an illustration of the trend on religious subjects, the compiler of this history is furnished the following:

"He—Rev. Mr. Stickney—is not mentioned in the church records, therefore all information concerning him, must be gathered from private sources. He is described as being heterodox and preached very rosy sermons about flowers and sunsets. He was described as a come-outer, and again, as a Unitarian. * * * At the end of his year, a dance was held at the American house, to raise money to complete paying his salary—and he was present at the function."

The late Cornelius Udell, in his history of Jefferson, says:

"From 1857 to 1859, by means of removal and death, and many proving unfaithful to their profession, the church, as an active force, became extinct. In the fall of 1858, Rev. A. D. Olds came to Jefferson, and found a band of Disciples, holding meetings in the Congregational church. He preached to them until the Congregational Society was re-organized in 1859. The Disciples, having no place for worship, disbanded, and joined the Congregational and Baptist Societies, and the Disciple church at Eagleville.

COMING OF BRIGHTER DAYS.

Feb. 25, 1859.—In pursuance of previous notice, the members of the Congregational church and other christians, convened for the purpose of re-organizing the church. Rev'd's A. D. Olds, and E. Gale, being present. There was adopted a Confession of Faith and Covenant.

Although there is nothing to show such to be the case, we think

Rev. A. D. Olds served as pastor a part of the time after the re-organization of the church, in 1859. The records are quite meager for some years.

1864.—A Rev. Mr. Conklin was minister for at least a part of this year. Rev. E. P. Clisbee was pastor for part of 1864-5, probably from October, 1864.

Rev. A. D. Olds having returned from the South, where he had been engaged in missionary work, during the latter part of the rebellion, settled in Lenox, and gave part of his time to the Jefferson church, and so continued until 1870.

July 5, 1866.—Here is recorded a Resolution of thanks to the "Congregational church in Gloucester, for the gift of a Communion-set, consisting of four cups and plates, and one goblet."

1870.—Rev. E. Smith Barnes, who was located in Austinburg, preached in the Jefferson church for a part of the year—some three or four months.

Rev. F. Millikin, who was living in Lenox, gave a part of his time to this church. His connection closed July 14, 1872, when it was voted to close the church until the indebtedness was wiped out.

1873.—Rev. Edmund Gale, began in July or August, and remained until Sept. 13, 1874, when letters were granted to him and his wife, to the Madison church. He resigned, much against the wishes of the congregation.

1875.—Rev. Samuel Wells Dickinson came in May or June, as a young man, just married, and served the church faithfully for more than ten years. No one pastor had been connected with the church for so many years, previous to this time. The church and society obtained a firm footing, which has since prevailed. The organ still in use, was purchased during his pastorate, and in 1883, extensive alterations and repairs, costing over \$4,000, were made.

March 4, 1876.—The committee which was named in February, to prepare a form of Creed and Covenant, made its report. The State Manual was accepted as a whole, and the Standing Rules, fourteen in number, were adopted. About this time, the hyphenated term, "Congregational-Presbyterian Church," was changed, and Presbyterian

dropped, and it was voted that the church be known as the "First Congregational Church of Jefferson."

Jan. 20, 1884.—The church was again opened, after being closed for changes and repairs noted above, with impressive dedicatory services. The pastor, Rev. S. W. Dickinson, for his sermon's text, quoted Rev. xxi-3. Addresses were made by Rev. W. A. Davidson, of the M. E. church, and Rev. E. J. Fox, of the Baptist church.

The services were most interesting, full of Christian spirit, and delightful in all respects. The report read, showed that the cost of the repairs exceeded \$4,000. Of this, \$660 was contributed by the Ladies Aid Society. The east Memorial window was furnished by the Sunday School, and that on the west side, by the children of James Whitmore, to whose memory it was dedicated.

A series of meetings followed the week of prayer, and much interest was awakened. March first, twelve persons presented themselves for admission into the church on confession of faith, and nine by letter, making a total of 21 added to the church roll.

Oct. 28, 1885.—At a church meeting held this day, Rev. and Mrs. S. W. Dickinson were granted letters of dismission, and they were recommended to the Congregational church at Norwalk, Huron Co., Ohio, where he had been called as pastor. Thus ended a long and useful pastorate.

Nov. 15, 1885.—Rev. John S. Edmonds, of Brighton, Lorain Co., Ohio, preached, and a call was extended him, which was accepted the following day. He served the church faithfully for two years.

Jan. 22, 1888,—Rev. Samuel Bolton Cooper, of West Pittston, Pa., was asked to become the pastor, and Feb. 7, the call was accepted, and he remained with us for two years.

Jan. 13, 1891,—A call was extended to Rev. E. J. Craft, which was accepted; he began Feb. 1, and remained with the church until Feb. 1, 1894.

March 17, 1894. — Rev. Dr. J. L. Collier, a man well advanced in life, came as our pastor, and remained with us until Sept. 30, 1895, when, owing to ill health, he was obliged to give up preaching. Not long after leaving Jefferson, both he and his wife died.

Oct. 20, 1895. — Rev. L. J. Luethi, came as our pastor, and the

church soon felt the influence of his work, as well as that of his excellent wife, in the Sunday School. The result was, many additions to the church rolls

Feb. 6, 1896.—This (Thursday) evening the first of the annual meetings of the church and society was held in the voting room of the Town Hall, in the form of a "roll call". In case of absence, some one present, if possible replied for them, reporting their location if known. We think 73 responded to call of roll. Refreshments were furnished by the ladies of the church. This meeting proved so pleasant and profitable, the custom has continued up to the present. The annual meetings are now held at the parsonage.

Dec. 3, 1896.—A council of recognition of our pastor—L. J. Luethi was convened in which the neighboring churches participated.

During Mr. Luethi's administration a sensible plan was adopted—that of not employing the pastor for a stated time, but at an annual salary, with the understanding that the union of the church and pastor should be dissolved at the request of either party.

No mention is made of the purchase of a parsonage, but at a meeting this year, 1898, the "parsonage fund" is reported to be \$2439.41.

On May 22, 1904, greatly to the surprise of the church and congregation, the pastor, Mr. Luethi, after sustaining most amiable relations with all for nearly nine years, tendered his resignation.

Aug. 7, 1904—Rev. Dr. J. W. Barnett of the South Congregational church of Columbus, occupied the pulpit at the morning and evening services. Aug. 31, at the close of service, by a unanimous vote, a call to become our pastor was given Dr. Barnett. Sept. 28, a letter in reply to the call was received from Dr. Barnett and read to the church accepting the call—beginning Oct. 2nd.

Oct. 30.—Union services of the village churches was held in the Congregational church to welcome the new pastors: Rev. Dr. Henderson of the M. E. church and Rev. Dr. Barnett of the Congregational church.

Nov. 16.—A committee of five was named to revise the church roll and covenant, together with the form of admission.

March 20, 1905—Pursuant to letters missive at the request of the church and society, an Ecclesiastical Council assembled in Jefferson,

in the Congregational church, this day, at 2:30 p. m. for the purpose of examining their pastor—Rev. J. W. Barnett—and if judged expedient, of installing him as such pastor. Nine of the neighboring Congregational churches were represented by their pastors, or delegates. Rev. L. J. Luethi of East Cleveland was chosen Moderator.

This was the first installation service ever held for this church, and was most impressive. Rev. Washington Gladden, D. D., of Columbus Moderator of the National Congregational Council, delivered the installation sermon.

January, 1906.—For a long time there had been a growing sentiment that the double basis on which the church was organized and continued to operate, was a needlessly burdensome arrangement, and so, after due notice had been given, and the matter had been thoroughly discussed at several meetings, it was voted unanimously, to disband both the church and the society, and to organize and incorporate as a church. This was accordingly done, and at the annual meeting on Jan. 25, 1906, the new constitution and by-laws, together with a creed and covenant, were adopted, under the name of "The First Congregational Church of Jefferson, Ohio."

Rev. Dr. J. W. Barnett came from Columbus, where he had endeared himself to his congregation by some eight or nine years of faithful service. He came to us in his mature manhood, with an energy of purpose which soon made itself felt throughout the church and society. At no time since the organization of the church has there ^{been} ~~more~~ healthy growth recorded. His influence is felt in every department, especially among the young people and in the prayer meetings. In the growth of membership there is no element of "revival"—it follows earnest work and properly directed efforts. Much could be said in regard to himself and his efficient helper—his wife.

The church is now on a permanent foundation. Large congregations listen with attention and profit to sermons which furnish food for thought and reflection to all.

A THIRTY YEAR'S RETROSPECT.

1868-1898.

ADALINE SIMONDS CANFIELD.

Thirty years ago Rev. A. D. Olds was serving this church in a joint pastorate with Lenox, having his residence there, and holding services here Sunday afternoons only, the Sunday School preceeding the preaching service. As a rule, no other services were held, I think, during the week. The life of the church, as I recall it, was at a low ebb, but Mr. Olds was a great heart, who did not lose courage, and he faithfully preached the word, though men should hear or forbear. At this, the first annual meeting of the church since the close of his earthly life, I am glad to bear grateful tribute to his personal faithfulness toward the young people then under his pastoral care. Some encouraging signs among them, and his warm desire for greater results, led to the holding of several cottage prayer-meetings in the fall and early winter months. Later, the church united with the Baptist people in the memorable revival meetings conducted by Evangelist Rev. A. P. Graves. From that effort our church gained a considerable accession of members, a number of whom remain to share with us this retrospect.

During the ensuing year, or perhaps a little later, Mr. Olds removed to New York State, and Revs. Barnes and Milliken succeeded him for short pastorates. Afterward there was, as many of us remember too well, a dreary time of silence and inaction on the part of the church, but during this interval, there came into being a Ladies Society, which raised funds for the support of the Sunday School, which was maintained during most of this period. In the spring of 1873, a meeting was called, of the Congregational Society, to take measures for the repair

of the church building; my impression is, that both for the inception of this undertaking, and its successful execution, we were indebted almost wholly, to some of the generous members of the society. At this time, we parted with the old gallery and the high pulpit, and I believe the pew doors were also retired at the same time. I very much regret that we have no picture of the old interior, for the benefit of those of you whose memories are too brief for its reproduction by them. Before these repairs were completed, Rev. Edmund Gale entered upon his short, but eventful pastorate, which distinctly marks a new era in the life of this church. For him, the field had many discouragements, but his labors were not in vain, for to us, that year brought the dawn of better things than we had known. Best of these, was the revival and accession of members, during the winter of 1874, and it is a fact worthy of note, that the weekly prayer-meeting instituted by him, has never since been abandoned. In the spring of 1874, our organ was put into the church, and though, in one sense, its tones have manifestly not improved with time and usage, I think I may now safely say that some jarring notes, which at one time seriously threatened the welfare of the church, have entirely died away; and this is not the least of the causes for which we should all unite in praise to Him from whom all blessings flow. In the spring of 1875, Rev. S. W. Dickinson began his ten years ministry among us. They were years of faithful, earnest service on his part, and the fruit of his labors were manifest in two special seasons of ingathering to the church, the first in 1876, and the last in 1885. It was in 1884, that the church building was entirely made over as to its interior; the alcove was added at the back, for the organ; the large rectangular vestibule, with the room above it, known to us as "the vestry," was let into the audience room; the tower was built on in front; and colored windows replaced the former ones of three sashes and many panes each.

The furnace was then put in and new seats and carpet, all contributed to make it very beautiful to our eyes when completed. We had held services in the Town Hall during the long interval of building, and it was a glad day for both pastor and people, when we assembled once more in the church, for its dedication.

In the special services which followed shortly upon this great event

in our history, our hearts were gladdened by the large class of young people who made profession of their faith, and united with the church.

A returned pastor of another church, said of this circumstance, "I have always observed that God honors a people when they honor his house." During the early part of Mr. D's pastorate, the Ladies Miss'y Soc'y was organized.

Rev. J. S. Edmonds came as pastor, in November of the same year and during his ministry of two years, a number of young people united with the church, and the Society of Christian Endeavor was organized. This circumstance certainly marks another epoch of advance in our church life. The successive pastorates of Rev's. Cooper, Craft, and Collier, are so recent as to be familiar to most of those present. I can not believe that those short pastoral terms are the ideal of any of us, but it is a matter for congratulation, that the church has not been for any considerable interval without pastoral care, or the preaching of the word, during the past nine years. We have passed through some trying experiences as a church, during these thirty years, but through them all, the light of true worship has not been suffered to go utterly out upon our church altar. Truly, the good hand of our God has been with us. We have been very slow to move out of our old conservative ways, but in looking over this record, we rejoice to find that there is some real evidence of progression, and that under His guiding hand, we are coming more and more to see that we honor God most when, keeping pace with the opportunities and privileges that are placed within our reach, we give Him the best service that is within our power. When the history of the next thirty years shall be written, few, if any, will remain of those who began their church life with the former period, but we hope and trust that there shall be no backward movement, and that the standard of the Cross may be upheld by the sons and daughters of the church, more wisely, more loyally and devotedly than ever before in all of its history.

THE INCORPORATORS.

Joshua R. Giddings, whose name heads the list of incorporators of the church, was at this time a man of 38 years, trained in the law, and eminently fitted for such a work. He had lived in Jefferson ten years, and was well acquainted with the needs of the place.

Mr. Giddings, Samuel Hendry and Lynds Jones, were appointed the committee to draw up the Rules of Practice, which must have expressed their views at that time. In early life he was very orthodox. Mr. Julian says of him: "Giddings had his religious training in the school of New England Congregationalism. For more than 40 years he was a member of the Congregational church; but as his zeal in the cause of freedom increased, and the indifference or hostility of nearly all religious denominations to the anti-slavery movement, became more and more pronounced, his views respecting creeds and sectarian agencies, were modified. He was not less religious, but his faith in ecclesiastical machinery, was seriously impaired."

It was in this year that Mr. Giddings first went to Washington, to represent the 19th district of Ohio. He was a man of sunny disposition, high courage, and strong personal magnetism. He and his brother-in-law, Lynds Jones, always worked together for the welfare of the church and community.

The characteristic which stood out most prominently in Judge Lynds Jones, was his love of justice. During his administration of the Associate Judgeship of the court of Common Pleas, quibbles and technicalities of the law, were not permitted to defeat the ends of justice where his influence counted. He did not possess an ardent nor intense religious temperament, but rather held firmly to a quiet Christian faith, which no waves of mere feeling could move. He may have been a little in advance of his time in feeling that religious independence of thought and conviction which characterizes our time, but he recognized Christianity in its outward organized form of the church, as the most potent factor in keeping humanity right and in furthering the ends of justice. Thus his influence was heartily thrown into the organization and support of this church, and it keenly felt his loss.

Almon Hawley, M. D., was born at Farmington, Connecticut, Aug. 11th, 1801, and came with his father, Timothy R. Hawley, to Ohio in 1802, and lived in Ashtabula county all his life. His father first settled in Morgan township, but removed to Jefferson in 1811. As soon as the son, Almon, was of sufficient age, he went to Yale College, took a full course, and graduated from that institution in 1828. In 1829 he began the practice of medicine in Jefferson, and practiced until his death, which occurred in November, 1876. He was one of the founders of the Baptist church, in 1811, of the Congregational Presbyterian church in 1831, and of the Episcopal church in 1837. He was a member of the Episcopal church until his death, and was the Senior Warden for many years. He lived in the Hawley homestead, where his son, Theodore E. Hawley, now lives.

John K. Hawley, a brother of Dr. Hawley, with his wife, Margaret H., took letters from this church, and removed to Brownhelm, N. Y., in 1846.

Philetus S. Hall owned the place now known as the Judge Chaffee place, on the north side of East Park, from 1832 to 1838, when he and his wife took letters from this church to Morgan.

Archibald Grandison and his wife Isabella, brought letters from the Presbyterian church in Scotland. He was the first tailor who settled in Jefferson. We judge that he was held in high esteem by the people, for we find this entry in the clerk's records for 1834; "Letters were granted to the venerable and much beloved brother Archibald Grandison and his wife Isabella, to a church in Cincinnati."

James Hoyt was born Sept. 12, 1788, in Hopkinton, New Hampshire. He was a soldier in the war of 1812. His oldest son was a member of Co. B, 4th artillery, U. S. A., and was killed in the Mexican war. He had one son in the civil war, and four grandsons that served in the same war. He was an anti-slavery man from the first. He died Sept. 3, 1880, at the age of 92.

Mr. Hoyt was a shoemaker by trade, and followed the custom of the early days in "whipping the cat." That was to go from house to

house with his kit of tools, work in the room with the family, board with them and make their boots and shoes for the ensuing year.

George W. Hawley was received into the church from the church in Morgan, in 1832, and took a letter to Augusta, in 1837. He was a cousin of Dr. Almon Hawley.

1825677

Samuel Hendry was a very earnest Christian, devoted to all the interests of the church, and given to hospitality. He was superintendent of the first Sunday School, a union one, held in the old court house. He is still remembered as a teacher there, as well as a leading member in the church prayer meetings. As a citizen, he was public spirited and liberal, almost to a fault. A man respected and loved by every one.

He came to Jefferson from Harpersfield, and served the county as the first clerk of the court of Common Pleas, an office which he retained for many years.

He removed to Ashtabula, and later to Oberlin, where he died. His wife, who was associated with him in all good works, was Miss Stella A. Crary.

James E. Dunn owned the house on West Jefferson St., where Prof. Foote now lives. He also owned the front office in what is now known as Lawyer's Row.

He married Celia Hawley, a sister of Dr. Almon Hawley. They moved from here to Quincy, Ill.

THE CHURCH SOCIETY.

As a church we do not wish this booklet to go out, without paying a tribute of gratitude to the church society.

The church, from the time of its organization until the present time, has received material aid from those whose names were never on the membership roll. It has been saved, many times, from embarrassment and possible dissolution, by this support.

From the early days of the church, all were considered members of the society, who contributed to its support by pecuniary assistance, or

who strengthened the congregation by regular attendance upon its meetings.

So the organization known as the Congregational Presbyterian Society, was composed of all the church members, together with many who were not church members.

It was this society that built the brick meeting-house, bought the bell, made necessary repairs from time to time, rebuilt the church in 1884, and paid the ministers regularly.

To those who are outside of the church membership, who have stood shoulder to shoulder with us, many times bearing the greater part of the financial burden, we bear grateful tribute. The fraternity of the church society can be excelled only by the brotherhood in Christ.

MEMBERS OF THE CHURCH

FROM ITS ORGANIZATION TO THE PRESENT TIME.

1831			
Ebenezer Goodale,	Aug. 12.	Margaret Grandison,	Aug. 12.
Jerusha Goodale,	" "	Ophelia Atkins,	" "
Sylvanus Norton	" "	Sarah Palmer,	" "
Sarah Norton,	" "	Chloe Dougal,	" "
Quintus F. Atkins,	" "	Helen Atkins,	" "
Sarah Atkins,	" "	Lucy Hoyt,	" "
Samuel Hendry,	" "	Adeline Jones,	" "
Stella Hendry,	" "	John K. Hawley,	" "
Archibald Grandison	" "	Lynds L. Jones,	" "
Isabella Grandison,	" "	Erastus Norton,	" "
Lynds Jones,	" "	Sarah L. Atkins,	Aug. 13.
Pheobe Jones,	" "	Edward Wade,	Nov. 6.
Joshua R. Giddings,	" "	Stella Gaylord.	" "
Laura Giddings,	" "	Samuel Wakeman,	" "
Philetus S. Hall,	" "	George Merrill,	Dec. 23
Elvira Hall,	" "	Margaret Hawley,	" "
James Hoyt,	" "	Bertha Beardsley,	" "
Polly Hoyt,	" "	1832	
	" "	Geo. W. Hawley,	Sept. 8.

Julia Hawley,	Sept. 8.	Betsey Brakeman,	Oct. 30.
1834		Louisa Simonds,	" "
Caroline Chapin,	Jan. 12.	Isabella Warner,	" "
Mary Snow,	" "	Bertha Atkins,	" "
Miranda Goodale,	" "	Elizabeth Austin,	" "
Sarah Wheeler,	" "	Pheobe Jones,	" "
Miranda Chapin,	" "	Maria Giddings,	" "
1835		Eugene Jones,	" "
James Whitmore,	Mar. 1.	James Grable,	Nov. 13,
Rebecca Whitmore,	Aug. 30.	Mary Grable,	" "
Jane Bagley,	" "	Erastus Goodale,	" "
Nancy Warner,	" "	Publius V. Jones,	" "
Mrs. Anna Brown,	" "	Laura Gage,	" "
Cornelia Manley,	" "	Sheldon Loomis,	" "
Jerusha Lucas,	" "	Elnathan G. Luce,	" "
Maria Wilder,	" "	Caroline Luce,	" "
Chas. W. Gurney,	" "	Abigail Woodbury,	" "
Matilda Gurney,	" "	Harriett Bills,	" "
Alvin Bagley,	" "	1837	
1836		Elizabeth Wilder,	Feb. 11.
Horatio Hurlburt	Oct. 30.	Lucius M. Austin,	" "
Sabrina Hurlburt	" "	Mrs. L. Austin,	" "
John Lucas	" "	Geo. W. Dewey,	" "
John S. Lucas	" "	Louisa Dewey,	" "
Milo Wilder,	" "	Mary Hendry,	" "
Speeder Goodale,	" "	1842	
Flora Atkins,	" "	Athalia Prentice,	Nov. 20.
Angelina Fisk,	" "	Marilla Sykes.	" "
Harriett Wood,	" "	1843	
Elsey Wilder,	" "	Sarah R. Parsons,	Feb. 18.
Sarah Udell,	" "	Caroline M. Wade,	" "
Jane Star,	" "	Philander Lucas,	June 18.
Lucinda Dewey,	" "	1844	
Comfort Giddings,	" "	Theodore Barnum,	Aug. 17.
Addison Giddings,	" "	Elizabeth Barnum,	" "
Alfred Hendry,	" "	Martha Vanwormer,	" "

——— Manning,	Aug. 17.	1861	
1848		Rev. Herman Hall,	May 4.
Deborah Hawley,	Aug. 27.	Sophronia B. Hall,	" "
Laura M. Bailey,	" "	Betsey Green,	" "
1850			1865
Esther Payne,	Aug. 31.	Jane Green,	Apr. 2.
Elizabeth Burton,	" "	Susan Emerson,	" "
Lovina Howard,	" "	Esther E. Howland,	" "
1851		Martha Lewis,	July 23.
James Brown,	Oct. 26.	Amanda Lewis,	" "
Anna J. Brown,	" "	1866	
1852		Mrs. F. A. Purdy,	Oct. 5.
John Wallace,	Oct. 24.	Mrs. Betsey Bancroft,	" "
1859		1867	
Wm. Hunter,	Feb. 25.	Anna Giddings,	Jan 1.
Harriett Hathaway,	" "	Maria Simonds,	" "
Ansel Barrett,	" "	Matthew Perry,	Apr. 13.
Lavina Jones,	" "	Elizabeth Perry,	" "
Mary Schutt,	" "	Edwin Perry,	" "
Amanda Jones,	" "	Sarah Strong,	" "
Ann H. Olds,	" "	Emma O. Strong,	" "
Dewitt Atkins,	" "	Helen Bancroft,	July 13.
Luey M. Atkins,	" "	A. B. Watkins,	" "
Luey Ann Gillis,	" "	Catharine E. Watkins	" "
Philena B. Prentice,	May —.	David Hendry Prentice,	" "
Eleanor Patterson,	" "	Lyman Cowles,	" "
Ellen J. Barrett,	Oct. 9.	Catharine Cowles,	" "
1860		Wm. J. Gibson,	Oct. 13.
Emily J. Hall,	Jan. 1.	Josephine Gibson,	" "
Zebediah Dennison,	July 7	Margaret Gibson,	" "
Mrs. Hiram Plumb,	" "	Martha Gibson,	" "
Harriet A. Hawley,	" "	Clarissa Hart,	" "
Dwight Bailey,	" "	1868	
Julia A. Wood,	Sept. 8.	Watson R. Wean,	Jan. 12.
Abbie L. Parker,	" "	Mrs. Edwin Perry,	" "
Sylvia A. Warren,	Sept. 20.	Wm. R. Skinner,	Apr. 12.

Esther A. Skinner,	Apr. 12.	1871	
Lucy Skinner,	" "	Mrs. Allison Weatherston,	Aug. 6.
Mary Skinner,	" "	Ann Gillis,	" "
Electa Skinner,	" "	1872	
Fanny Hutchison,	" "	John Gill,	Apr. 7.
Sarah French,	" "	Thomas Porter,	May 19.
Charlotte L. Ruggles,	" "	Esther Porter,	" "
Roxana Ruggles,	" "	1873	
Adaline W. Simonds,	" "	Rev. E. Gale,	Oct. 3.
Rufus Houghton,	May 9.	Ruby Gale,	" "
Jane B. Houghton,	" "	1874	
Allen R. Houghton,	" "	Mrs. Mary E. Galpin,	Jan. 2.
Mary A. Linzee,	" "	George Hunter,	" "
Katie J. Wood,	" "	Isabella Hunter,	" "
Cornelia Hoskins,	" "	Mary Fricker,	" "
Alice E. Hoskins,	" "	Mrs. Ellen Udell,	Mar. 27.
Laura A. Bushnell,	" "	Edmund Gale, Jr.,	" "
Julian A. Gage,	" "	Mrs. Temperance Bancroft,	" "
Amanda Gage,	" "	Martha Whitmore,	" "
Frances Addie Giddings,	" "	Harriett Webber,	" "
Mary E. Campbell,	" "	Ella Kellogg,	" "
Edward J. Wilder,	" "	Matilda Kellogg,	" "
Carrie A. Linzee,	" "	Kate Clifford,	" "
Margaret J. Legg,	" "	Hattie Alger,	" "
Maria C. Houghton,	" "	Phoebe Watters,	Oct. 2.
Eliza W. Howells,	" "	1875	
1869		Rev. S. W. Dickinson,	Dec. 1.
Charles Maltby,	May 15.	Martha Dickinson,	" "
Truman Reeves,	" "	Helen L. Burgess,	" "
Marian Reeves,	" "	1876	
Mary Smith,	" "	Eliza Latham,	Mar. 12.
Frank Udell,	" "	Eli Root,	" "
1870		Charlotte Root,	" "
Horatio Lindsley,	Jan. 16.	E. J. Betts,	" "
Mrs. Jane Lindsley,	" "	Mrs. Frank Warren Bessir,	" "
Mrs. Ida Maltby,	May =.	Helen Houghton,	" "

Celemma St. John,	Mar. 12.	Elsie Wolcott,	Sept. 2.
Loretta Mason,	" "	1878	
Louisa Clifford,	" "	Louise Bunnell,	Mar. 3.
Arettis Wolcott,	" "	1879	
Ruth Ada Gage,	" "	Samuel Howells,	May 4.
Alzina Dewey,	" "	Florence Howells	" "
Cora Warren,	" "	Wm. Giddings,	July 6.
Ruth Markham,	" "	Maria Giddings,	" "
Augusta Crosby,	" "	Mary H. King,	Sept. 7.
Emma Fuller,	" "	1880	
Nancy Hervey,	" "	Calvin Steele,	Jan. 4.
F. L. Smith,	" "	Almira Steele,	" "
Mrs. F. L. Smith,	" "	Sylvia Warren,	" "
Wm. D. Howells, Jr.	" "	Thos. Hunter,	Mar. 7.
Persis Hutchinson,	" "	Celia B. SeCheverell,	July 4.
Esther Hatchinson	" "	Marrietta Van Duzer,	" "
Mary Lampson	Mar. 31.	1881	
Charlotte Hawks	May 7.	Albert Oliver,	Jan. 2.
Adda Hawks,	" "	Philinda Oliver,	" "
H. L. Purdy,	" "	1882	
E. L. Lampson,	" "	G. A. Carson,	May 7.
Helen M. Dodge,	July 2.	1883.	
Mabel Taleott,	" "	Chas. Orton Cowles,	Mar. 2.
Minerva L. Wilson,	" "	Elizabeth Van Duzer,	" "
E. F. Abell,	" "	Eva Florence Welch,	" "
Susan Abell,	" "	Jane M. Woodworth,	" "
Augusta Rorerbeck,	" "	Mary E. Gibson,	" "
Orissa A. Udall,	Sept. 24.	Wm. Hawks,	" "
John Adams,	Dec. 6.	Kathleen Hawks,	" "
1877		Harriett E. Hoskins,	" "
O. H. Tudor,	Mar. 4.	Magdalene Van Gunter,	" "
Elizabeth McDaniel,	" "	Emma Jane Ray,	" "
Amanda L. Leonard,	May 6.	Anna V. Ray,	" "
Mary E. Baldwin,	June 30.	Carrie E. Ray,	" "
Flora L. Baldwin,	" "	Abby Stone,	" "
Walter E. Baldwin,	" "	Mary Cowles,	" "

Norman B. Cowles,	Mar. 2.	Dora A. Calvin,	Mar. 7.
Frances A. Cowles,	" "	Celesta Walters,	" "
Benjamin R. Cowles,	" "	Hortense Allen,	" "
Maryette Bailey,	" "	Fred E. March,	Apr. 17.
Maria L. Bailey,	" "	Chas. A. Hitchcock,	" "
Mary M. House.	" "	Ruth G. Ruggles,	" "
1884.		Mary Leslie.	" "
Martha J. Matthews,	May 4.	Luella Daniels,	" "
Cora G. Gleason,	" "	Nell Fox,	" "
Emma M. Fitch,	" "	Mary Bell,	" "
Fannie A. Woodworth,	" "	Lovina Hodge,	Nov. 14.
Henrietta Kellogg,	" "	Jane Gardner,	" "
Mary Wolcott,	June 15.	1887	
Chas. W. Chester,	July 6.	Margaret Evrit,	Mar. 6.
Alexander Bell,	" "	Laura Manettie McDaniel,	" "
Isabelle Bell,	" "	J. O. Corll	Apr. 10.
Roderick Fuller,	" "	Lulu Newell Corll,	" "
James M. Gleason,	" "	Annie M. Travis,	" "
Paul Howland,	" "	Milton B. Travis	" "
Fidelia Ray,	" "	Lee J. Travis,	" "
Lizzie A. Wilder,	" "	Mrs. W. E. Baldwin,	" "
Alta M. Wilder,	" "	Laura Sterritt,	" "
1885		Cora B. Sterritt,	" "
Mrs. Maria Atwell,	Mar. 1.	Chas. Howland,	" "
Jennie McNutt,	" "	1888	
Wm. H. Ruggles,	" "	Samuel Bolton Cooper,	Apr. 4.
Ruthy A. Ruggles,	" "	Hattie W. Slaughter,	Oct. 7.
James H. Acker,	" "	Julia K. Fox,	" "
Della Acker,	" "	Robertta L. Capen,	" "
Margaret Bowman,	" "	1889.	
1886		Frances M. Brown,	Feb. 3.
R. S. Thomas,	Mar. 7.	Nannie J. Adams,	Nov. 3
Stella B. Thomas,	" "	1890	
Rev. J. S. Edmunds,	" "	Helen Bancroft,	Mar. 2.
Alice B. Edmunds,	" "	1891	
Robert Calvin,	" "	Sophronia Wolcott,	Mar. 22.

I. B. Read,	Mar. 22.	Mrs. John Jepson	Mar. 12.
Mrs. I. B. Read,	" "	Jennie Green	" "
Sarah A. Jordan,	" "	Pearl Calvin	" "
Anna L. Read,	" "	Emma B. Legg	Dec. 6.
Hattie L. Cook,	" "	Carl C. Cook	" "
" Alice L. Wade,	" "	E. C. Lampson	" "
Julia E. Fox,	" "	Myrtie E. Custin	" "
Harriett E. Mills,	" "	Corydon Wm. Saxton	" "
Augusta V. Kellogg,	" "	Cassie F. Crosby	" "
Jennie B. Fairchild,	" "	Cora M. Betts	" "
Inez Prentice,	" "	Fanny A. Houghton	" "
Florence E. Maloney,	" "	Trissie M. Fairchild	" "
Elizabeth A. Mills,	" "	Freeman J. Williams	" "
Nell M. Custin,	" "	Charlotte Williams	" "
Ada Courtney	" "	Althia May Aten	" "
Lucy McIntyre	" "	Minnie Mills	" "
David Bell	" "	Maggie M. Mills	" "
Susan P. Gilkey	" "	Walter A. Wilder	" "
Elizabeth Galpin,	" "	Winthrop T. Simmons	" "
H. F. Phillips,	Apr. 12.	Claude M. Steele	" "
Elizabeth Phillips,	" "	Rév. A. D. Olds	" "
Laura R. Phillips	" "	Edith Olds	" "
Grace E. Phillips	" "	Mary L. Giddings	Dec. 20.
Lillian D. Lampson	" "	Kate P. Bailey	" "
Gertrude A. Bailey	" "	Beatrice Howells	" "
Fern B. Cowles	" "	W. P. Howland	" "
Lizzie E. Bell	" "	Mina Tims	" "
Alexander A. Bell	" "	1892	
Rev. E. J. Craft	" "	Mrs. Will Cook	Aug. 26.
Mrs. E. J. Craft	" "	Mrs. V. G. French	Sept. 6.
Emily Rockwell	" "	C. L. Taylor	Sept. 21.
Carrie Daniels	" "	Laura L. Coon	Oct. 4.
Jasper O. Holman	" "	H. S. Deveraux	Nov. 9.
Lydia Holman	" "	Emily Deveraux	" "
Inez Wilson	" "	Mrs. A. M. Cushing	Nov. 12.
John Jepson	" "	Miss E. C. Deveraux	Dec. 7

Wm. A. Hodge	" "	Myra Kellogg	" "
Ella M. Hodge	" "	Francis F. Steele	Mar. 7.
1893		Will Cook	" "
Mary J. Phelps	May 14.	Mrs. Lorada Leuty	May 2.
Jno. L. Collier	July 1.	Ellen Cash	" "
Susan M. Collier	" "	Clare Calvin	" "
Nellie Collier	" "	Susan Whitmore	" "
Howard J. Warner	" "	Wallace E Bidlake	" "
1894		Mary E. Warren	July 4.
Maud Sexton	Aug. 29.	Agnes M. Hawks	" "
J. E. McKean	" "	1898.	
Mrs. J. E. McKean	" "	Thalia A. Kellogg	Mar. 6.
Wm. McLarren	" "	Matie DeVille	May 1.
Mrs. Wm. McLarren	" "	Lawrence Lampson	" "
Frank A. Turner	" "	Louis V. French	Dec. 28.
1895		1899.	
W. B. Chambers	May 5.	Ellie V. French	Jan. 1.
Mrs. Lola Chambers	" "	Clara B. Crisp	" "
Mrs. M. S. Tomer	" "	Howard J. Holman	" "
A. N. Loomis	Sept. 1.	Mary Herriek	" "
Emma Loomis	" "	Emma L. Crosby	July 2.
Edith M. Norton	" "	Robert J. McCoy	" "
Claud S. Larzelere	" "	Anna L. McCoy	" "
Orlando Hoskins	Oct. 6.	Zada M. Gibson	" "
G. A. Carson	Nov. 6.	1900.	
L. J. Luethi	Nov. 13.	Rose M. Boyd	Apr. 15.
Jennie E. Luethi	" "	Olive McNutt	May 6.
Susan Beach	Nov. 27.	Ruth McNutt	" "
1896		Sarah H. Wiltse	" "
Elmer Rood	Aug. 5.	Avis Bulen	" "
Mary House	Nov. 25.	Alice Warner	" "
1897		Lida French	" "
Mary A. Elmore	Jan. 3.	Pearle Evans	" "
H. W. Elmore	" "	Fred R. Benjamin	" "
Laura A. Elmore	" "	Mrs. E. A. Loomis	July 2.
W. B. Kellogg	" "	Mrs. R. R. Andrews	" "

Anna Cushing	July 2.	Ida Olive Webster	July 6.
Leila Stillman	" "	Clifford L. Mason	" "
Wm. E. Skinner	Sept. 2.	Clara May Lampson	" "
A. C. Hawks	Nov. 4.	Naomi M. Wilson	" "
E. E. Jones	" "	Clara Hooper	Nov. 2.
Helen Jones	" "	Louis G. Reel	" "
Ruth Jones	" "	Eva W. Reel	" "
Charles P. Bragg	" "	1903.	
Susan Bragg	" "	A. L. Arner	Jan. 4.
Herbert B. Bragg	" "	W. F. Thatcher	" "
Maria Hodgeman	" "	Edith M. Thatcher	" "
Ruby Hodgeman	" "	Flossie Bailey	" "
1901.		Nora Benjamin	" "
Mrs. Edith Soden	Jan. 6.	Julia Wise	" "
Grace Belknap	" "	Harry A. Duer	Mar. 1.
Elmer Wilcox	" "	Ruth Duer	" "
Lucy B. Wilcox	" "	S. T. Burr	Sept. 13.
Avery Truesdale	" "	Mary N. Burr	" "
Louisa Truesdale	" "	L. S. Kellogg	Sept. 23.
Elva Truesdale	" "	Mrs. L. S. Kellogg	" "
T. W. Simmons	July 7.	Lenore Woodworth	" "
Della Douglass	" "	Lydia P. Harmon	" "
Edgar Neil Watson	Sept. 7.	1904.	
Benjamin E. Cushing	" "	J. W. Barnett	Nov. 6.
Flavia A. Webster	Nov. 3.	Mrs. J. W. Barnett	" "
Clara Giddings-Marvin	" "	W. J. Goodrich	" "
1902.		Mrs. W. J. Goodrich	" "
Dent B. Frayer	Jan. 5.	W. A. Ferry	" "
Paul E. Gano	" "	Mrs. W. A. Ferry	" "
G. Louis Arner	" "	Grace A. Page	" "
Lorenzo Gillis	Mar. 2.	Mrs. Gladding	" "
Alice C. Howells	" "	1905.	
Eunice Thompson	" "	C. N. Crosby	Jan. 1
Della S. Downing	May 4.	Mrs. C. N. Crosby	" "
Amanda Bortle	July 6.	G. B. Dodge	" "
Frank H. Bortle	" "	Mrs. G. B. Dodge	" "

Lovina Bragg	Jan. 1.	Calla Harper	July 2.
P. F. Marvin	" "	Winifred Loomis	" "
Mrs. M. E. Perry	" "	H. S. Foote	Sept. 10.
Ruby Perry	" "	Abbie T. Foote	" "
Cora Kellogg	" "	Paul D. Foote	" "
Adda Cushing	" "	Ralph L. Foote	" "
Grace E. Belknap	" "	Sara L. Sargent	" "
Mrs. E. N. Venton	" "	Charles Sargent	" "
R. S. Smith	Apr. 23.	Wm. C. Howells	" "
Ellen M. Smith	" "	Fred H. Loomis	" "
J. A. Howells	" "	Sylvester Fitts	Nov. 5.
Mrs. C. P. Mead	" "	Bessie M. Douglass	" "
Eva D. Hunter	" "	1906.	
Robert W. Kellogg	" "	Rosa Williams	Jan. 7.
Sidney L. Galpin	" "	Susan Howells	" "
Mrs. Wm. Kitselman	" "	F. W. Crowther	Apr. 15.
W. R. McClelland	" "	Mrs. F. W. Crowther	" "
Gertrude McClelland	" "	Lucile Crowther	" "
Sylvia A. Woolley	July 2.	Mrs. F. L. Marvin	" "
Hattie E. Finks	" "	Mary F. Simmons	" "
Olive A. Case	" "	Henry C. Rood	" "
Mabel H. Wilder	" "	Mrs. H. C. Rood	" "
Margaret Howells	" "	Alma Spitler Phelps	" "

Josephine Stanford Apr. 23

D 289244.2975

7298 1

